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DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

HYMNS SPECIALLY ADAPTED TO MUSIC, NO. 4.

For the Introduction of Public Worship.

Lord, we hail this holy day,
Calm repose to mortals given;
When with social hearts we pray;
When our eyes are fixed on Heaven,

O, reveal thy mercy now;
Soothe the penitential sigh;
While in humble prayer we bow,
Turn thou not away thine eye.

Kindle, Lord, in every soul
Pure devotion's heavenly fire;
May regard to thee control
Wandering thought and low desire.

Give us now an ear to hear
What thy holy spirit saith;
What the drooping heart may cheer;
What may conquer sin and death.

When we leave this holy place,
O, do thou attend us still;
While the path of life we tread,
Day by day renew our zeal. S. W.

[From the London New Monthly Magazine.]

ORIGIN OF THE CELEBRATION OF CHRISTMAS.

Among the early Christians, there were many who dwelt in Heathen countries; and not a few of this class having themselves abandoned the splendid superstitions of Paganism for the noble simplicity of Christian doctrine, introduced Heathen festivals among their brethren, and gave such an interpretation to their transmigration as was consistent with the character of their new faith.

In the lapse of time, Christianity having extended itself to the palace, and its ministers having succeeded in acquiring a considerable share of power and influence, they were not wanting to themselves in any contrivance which could invest their religion with greater external pomp and dignity. They knew that every increase of its outward splendor would have the effect of shedding additional lustre on its expounders; and, with this conviction, every occurrence in the history of their faith was diligently ransacked, that its memory might be perpetuated by some festival.

Many of the anniversaries solemnized by the Christian church were transplanted into it from the Heathen soil. Whilst Easter has succeeded to the 'Feralia' of the Romans, there can be little doubt that Christmas has taken the place of their 'Saturnalia.'* This festival, instituted in honor of Saturn, was celebrated by them with the greatest splendor, debauchery, *and extravagance.* The ceremonial of this festival was opened on the 19th of December, by *the lighting of a profusion of waxen flambeaux* in the temple of Saturn, as an expiatory offering to the relenting god, who had, in remoter times, been worshipped with human sacrifices. At this festive season, boughs and laurel were profusely suspended in every quarter, and presents were interchanged on all sides. The Christian church was anxious to abolish the celebration of these Saturnalia, in which she blushed to see her own disciples partaking; and therefore appointed a festival, in honor of her Divine Master, to supersede them. Though of Heathen origin, the festival of Christmas no longer exhibited sacrifices of bulls or goats: it was carefully pruned of those disgusting features and extravagances which nourished and excited debasing passions; and yet, in order that it might not prove revolting to the habits and feelings of the new convert who was called upon to resign the meretricious blandishments of the Saturnalia, it was permitted to retain such innoxious customs from the Pagan celebration, as were not wholly irreconcilable with the bland and cheerful spirit of Christianity. The torches, which had shed their effulgence through the temple of Saturn, shone with undiminished splendor in the temple of Christian worship, and presented, as it were, a symbol of Jesus, 'that eternal light which was born in the world' to waken the whole human race to life and immortality;—which illuminated the fields of Bethlehem, and shone about the shepherds, 'a lamp unto their feet, and a light unto their paths.' The Saturnalian custom of decking the streets and houses with laurel and boughs, and exchanging presents, was also preserved, and has partially descended to our own times. The interchange of presents was supposed to typify the spiritual and heavenly gifts which our Savior, by his coming, had lavished upon mankind.

* 'Chrismas,' says Selden, 'succeeds the Saturnalia; the same time, the same number of holy days.'

THE NATIVITY.

[The first and last paragraphs of a sermon by Rohr, of Germany.]

Luke ii. 8th and six following verses.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angels a multitude of the heavenly host praising God, and saying Glory to God in the highest, and on earth peace, goodwill toward men.

This Gospel for the festival, devout hearers, relates to us a most singular and wonderful event: it leads us into a wretched hut in the town of Bethlehem, and there makes us witnesses of the birth of a child, for whom at first no human being, save his parents, felt any concern, and for whom even they, being poor pilgrims in a strange inn, could only prepare his first earthly couch in a manger. But while this takes place, a light from heaven shines through the darkness of night which envelopes the city and country, and the glory of the Lord shines round about the shepherds in the neighboring plains, who abide there with their flocks, and voices of angels bid the terrified to be of good cheer, for even now the Savior of the world is born, and the moment is come for crying, 'Glory to God in the highest, on earth peace, good-will towards men!' As wonderful and extraordinary as this may be, yet its inward import is as simple and significant. The light from above, which encircles the mean birth-place of our Lord, how aptly does it express his high destination to be the light of the world! The heavenly brightness that illumines the night in which he enters into mortal existence, how pleasantly it indicates the spiritual illumination, that he should bring to mankind lying in darkness! The sea of radiance, which was poured forth over the vicinity of the city of David, amidst the cry of joy of divine messengers, how obviously does it point out the bright kingdom of truth, which this great scion of the house and lineage of David was sent to establish amongst his brethren, benighted in conceit and error!

And has not this fair presage been abundantly *fulfilled?* Does not the whole Christian world revere Him, who entered into life amongst them as the Son of the Highest, who, mightier than all who preceded or followed him, lifted up the torch of truth and light, to disperse the darkness which rested on the minds of men, to enlighten their understandings respecting matters of the most sacred interest, to bring their knowledge of divine things to the highest point it can attain, and to enrich them with all that intelligence, on which the dignity and likeness of man to God depends? * * *

The reflections of this day teach us also, lastly; That the light, which dawned on the human race through Jesus, shall never expire, for it came from above, from the Father of light. Or do you think, that this Father of light, who sent his Son to take our flesh upon him, in order to enlighten the earth lying in darkness, will and can leave his compassionate work unfinished? He, whose glory burst through the night, in which the brightness of his glory and the express image of his person 'was born in the world,' shall he and can he permit the return of that spiritual night, which was driven away through him? He, who every morning makes his sun to rise over us, that every thing in nature may be invigorated by its beams, and imbibe from them strength and fulness of existence, shall and can he find pleasure in gloom and darkness in the world of man? Did not the eternal luminous stream of truth flow from the beginning out of his Divine fulness? Did not his powerful finger prepare the ways in every century, by which it should penetrate to nations and men? Did he not give to our race, in the Divine gift of reason, the ability to perceive its sacred rays, and to make them its own? Did he not always guide external relations and circumstances for the promotion of great cause? Did he not constantly assist with his power, him whom he called in times of danger to labor and contend for it? Did he not most abundantly bless the exertions of those, who, from Moses down to Jesus, from Jesus down to Luther, from Luther down to our days, were friends of the light and heralds of the truth? No, fear nothing, Christians! Let the prince of darkness now or at any time ever so much rage and threaten; the Father of light keeps faithful guard over his peculiar kingdom, and knows how to keep in subjection the dark powers, that array themselves against it. The Church of Christ, which bright and clear looks up to him, maintains its course according to his will, and looks forward with hope beyond the grave, is safe under his celestial protection, for he himself has founded it, and will not let the sacred inheritance of his Son perish. Do you only on your parts be worthy members of this Church, and watchful citizens of his heavenly kingdom of light. As such 'let your light shine before men,' and advance the cause of Christ, who made you children of light, as you have power; and avoid delusion, error, and superstition, wherever they may meet you, and recieve willingly, and gladly, whatever may enlighten your minds respecting their most sacred concerns, and lead you to the possession of the truth which came from heaven through our Savior; and nothing shall be able to rob you of the glad confidence, that the light of him, whose birth we commemorate, shall never be extinguished here below, but shall shine ever brighter and more brilliant, and sooner or later to all who dwell on the earth—as the universal and daily light of the sun.

But to thee, O Father of light, from whose bosom the light of the world descended to us, thou who in that hour of night, when the angels announced Jesus Christ to be born, madest the hour of illumination break forth for all times and nations; to thee be its dominion henceforward committed in fervent prayer! Banish with thy divine power the clouds which overshadow it, and throw down the bulwarks of darkness which tower against it, and make the bounds of the kingdom of light, which he founded with thy mighty aid, from year to year wider and more comprehensive, and lead us all hereafter from the shade and obscurity of this earth into the everlasting empire of light. Amen.

[From the Western Messenger.]

I.—THE MANGER.

Here lay the world's Savior, the Son of God, yet a feeble infant, a child of mortality, and doomed to share the lot of all mortals.

—'For thou wert born of woman! thou didst come
Oh holiest! to this world of sin and gloom,
Not in thy dread omnipotent array:
And not by thunders strewed
Was thy tempestuous road;
Nor indignation burnt before thee on thy way.
But thee, a soft and naked child,
Thy mother undefiled
In the rude manger laid to rest,
From off her virgin breast.

The earth and ocean were not hushed to hear
Bright harmony from every starry sphere;
Nor at thy presence brake the voice of song
From all the cherub choirs
And seraph's burning lyres,
Poured through hosts of heaven the charmed clouds along
One angel troop, the strain began
Of all the race of man
By simple shepherds heard alone
That soft Hosanna's tone.'

As we gaze in vision of the spirit on the innocent, pangless Child in his lowly cradle, shall we not pray that his life may be ever thus—ever placid and happy. Shall we not ask of God, that so guileless an heart may always be ignorant of the world's evils, that infant brow may never be furrowed with life's cares, and those angel lips be never opened in answer to any language, but that of love—that tender hand may know no touch more rude, than that of the Holy Mother's affection. Shall we not pray, that the Heavenly Babe may soon breathe forth his pure spirit, or else, if his life must be prolonged, shall it not be our prayer that he may be saved from all pain and never be 'a man of sorrows and acquainted with grief?'

No! Our prayer should not be such. The voice of God has spoken by the Prophets—the fulness of time has come—the child is God's Messiah—he must go forth to battle with the *powers of darkness* and gain the great victory over sin. He must leave the Eden of Infant Joy—he must leave the arms of maternal love—he must see wickedness, his virtue must be tried by strong temptation, his love by sore unkindness, his faith by sad conflicts with evil and at last by death. Shall we mourn, that such is to be his lot?

II.—THE SUPPER.

The lowly babe of the manger has grown and waxed strong in the spirit, and gone forth to the work of his mission. He has spoken the word given him to speak, and done the work given him to do. The temple and the synagogue, the thronged street and the humble cottage have been the scenes of his watchings and prayers.

The heart, so happy in infancy, and so ignorant of evil, has known the world's wickedness, and been sorely grieved by the knowledge. The brow, so bright and placid, now bears the furrows of life's cares, and the pensive shadows of man's unkindness—The lips that once spoke only in reply to accents of love, have often been called to utter words of stern rebuke and solemn exhortation, and more than once to sigh and groan at the obduracy of mankind. The head, that once reposed upon a mother's bosom, has felt the storm's rude blast and often found no shelter, where it might rest.

But as we contrast the Master, the man of sorrows at the Last Supper with the infant in the Manger, shall we mourn at the contrast? Shall we wonder, that it should have been allowed by Divine Providence thus to be?

No! We will rather rejoice. The Master has known the world's evils, and yet is as unstained as in unconscious infancy. He has indeed been banished from the Eden of childish ignorance and careless joy. But he has found a brighter Edenin manhood's purity, man hood's faith. The heart, that has so learned the [illegible] and the might of the powers of darkness and death, is blessed with a faith, more deep and joyous, than the spontaneous faith of childhood. No longer trusting in an earthly parent and mortal life, it has fixed its hopes upon the Heavenly Father and the Eternal world. The brow, furrowed by life's cares, and shaded by sad remembrances of unkindness, is yet calm with heavenly peace and shining with a light, not of the earth. The eyes, that have looked on so much wrong and misery, are now glowing with affection far stronger, then the look of infant love. The hand, that in the midst of unkindness has never been put forth in anger, is now breaking the bread of life to the band of followers. Those holy lips, more blessed, than in quiet infancy, are now speaking the words of Heavenly truth and Heavenly love—those words, that have been the joy of the Church throughout the world. No! At the Supper of the Lord, we will not mourn, as we gaze on these festive garlands, that celebrate his birth and infant innocence and joy. We will rather exclaim with him—'Now is the Son of man glorified and God is glorified in him.'

Rejoice! for the Son of man has known the world, its temptations, trials, sins: and he has overcome the world. He sits at the Supper of his love, the only Sinless One, that ever walked the earth. With the full experiences of humanity, he has the innocence of infancy, and a virtue and faith and love, such as infancy and can never know. Let us then rejoice to contemplate the Savior at the institution of this Holy Sacrament. Let us love those emblems of the scene even more, than the glad garlands of his nativity.

III.—THE CROSS.

But as we think of the mournful cross shall we not repine, and wish, that this bitter cup might have passed away from him? While we join in the sacred supper, shall we not lament, that this feast of love was but the prelude to his death. As we turn to the vision of the tearless infant, shall we not shudder at his impending doom, and pray that his feet may be kept away from mournful Gethsemane and Calvary?

No! We shall utter no such prayer. We will glory in the Cross—glory in our crucified redeemer.

Full mournfully indeed does the vision of childhood's placid hour contrast with that scene of agony.—That brow torn by thorns and reeking with blood—those spotless hands, so lately breaking the bread of life and ever put forth to relieve distress, now nailed to the fatal Cross, as if still outstretched to plead for man—those lips, ever speaking words of love, true even in death to their office, commending his mother to his beloved disciple's care, and his murderers to God's forgiveness—the head, that once rested upon that mother's bosom, and now bowed down in death—in death radiant with faith and love, and commending to God the fleeting spirit.

Oh no! We will not mourn in anguish inconsolable even at the Cross. It is finished. The great work is finished. Love triumphs over hate, faith is stronger than death. Sin is vanquished, Heaven is won. The powers of darkness have done their utmost, and are overcome. Death is become the gate of Heaven. By faith in the Cross of Christ, henceforth and forevermore, sin and death are conquered. Henceforth and forever, the believer may find even in the Gethsemane of sorrow a ministering angel, and by the Calvary of mortal agony may be led to a Heavenly Crown. Truly it is finished. Thoughts of holier joy should fill the soul in contemplating the Cross of triumphant faith, than the cradle of untired innocence or the supper of happy love. Here with solemn feeling and humble faith let us glory in that triumphant death, whose emblems we now partake. The memory of the Cross will give deeper gladness to these Christmas garlands and deeper meaning to this sacramental hour.

S. O.

CHRISTIANITY.

During eighteen centuries of very various history, the experiment of Christianity must be regarded as having been fairly tried. Sixty successive generations and a multitude of contemporaneous tribes, have been educated under its influence; constituting no trivial proportion of the present population of the world, of past duration, of the world. No one indeed can look at the vast portions of mankind yet unreclaimed by its power, or reflect what a mere point two decades of ages may be in the whole range of providential design, without being prepared for new and startling developments of this religion, as it falls upon modifications of character which it has never tried, and conditions of society yet uncreated. Still, however large a future history may be in reserve for our religion, it is not to be doubted that already its prevailing tendencies, its most potent energies must have betrayed themselves; its mission can no longer be a secret, nor all that it has yet accomplished to be regarded as its mere preliminaries. Whatever it *has* effected, it must have been *designed* to effect: in the providence of God, the contemplated can be no other than the actual result. And from the new elements which Christianity has introduced into the history of the world, from its past operation on the intellect and affections of individual men, and the social spirit and institutions of communities, we may learn, what is the errand on which it is sent, and the influences which it is its essential function to exert. * * *

Who can cast his eye over the nations which profess, and those which reject the Gospel, without beholding it is the benignest of earthly agencies, and the richest of Heaven's gifts? * *

Faith of our fathers! in the strength of whose virtue they toiled, and in the peace of whose promises they suffered; in whose hope they fell asleep in Jesus, and with whose providence they now dwell forevermore! Faith of bards and philosophers, of prophets and martyrs, of the best friends of humanity, and foes of misery and wrong!—Faith of Milton and of Howard, which inspired the muse of the one to breathe the strains of piety and liberty at once, and armed the spirit of the other to brave disease, and pierce the prisons of guilt might be without his solace? Faith of the people? Whose generosity priests have been unable to extinguish, and with whose tendencies to fredom tyrants have grappled in vain! Not yet are all thy triumphs won;—not till the last and lowest victims of poverty, and ignorance, and sin have been redeemed, and raised to the consciousness of intelligence and the sense of immortality! In meek majesty hast thou been borne over the high places of our world, like thy great author on the Mount of Olives. Descend yet deeper into the vales, where human suffering hides itself and weeps. Still behold the city of our dwelling through tears and pity, and make us worthy to join in the exulting cry, Hosannah! to the son of David! Blessed is he that cometh in the name of the Lord—*J. Martineau.*

For the Register and Observer.

MORMONS AND MORMONISM.

The following account of the Mormon leader Smith, and his deluded followers, from an intelligent and trustworthy gentleman formerly of this city but now residing in St. Louis, while it cannot be read without emotions of the most painful kind, may suggest some topics of reflection which may be useful to not a few, and in more respects than one, even in a community as intelligent and sober as our own. Possibly some movements amongst us are to be ascribed to impulses not much unlike those which have produced the absurd extravagances of the Latter Day Saints at Nauvoo.

St. Louis, Nov. 29, 1841.

Messrs Editors,—It has been my lot to see the city of the 'Latter Day Saints' which they call Nauvoo; and to be an eye-witness of the proceedings of the Mormons of Missouri. They number at present upwards of 5000 souls and more are rapidly coming in from abroad. England has been the chief source of accession and where their zealous preachers have made the most converts. Two hundred and fifty or three hundred in a single steamboat sometimes pass St. Louis on their way to the city. They are occasionally very well in funds, though, so far as I can find, most of them are but one remove from poverty. Sometimes there is an importation here of those who would perhaps in England be called 'paupers.' The passage of such is paid by their more wealthy brethren. There seems to be a truly self-sacrificing spirit among them, and they certainly endure enough for conscience sake to entitle them to some sympathy. Many of them have given up home and friends in obedience to what they consider the call of Christ, their Master. There is indeed an alarming amount of ignorance among them—ignorance that is in many the parent of superstition, and in some, of crime. Their leaders rather decry human knowledge and have made as yet little or no provision for education. Both leaders and people seem to be bigoted to the last degree. The Mormons not only claim to be Christians, but the only Christians. Especially as they condemn (see P. P. Pratt's work, '*The voice of warning*') all preachers who are not Mormons, and who do not, *like them*, exhibit visible *miracles* as proof of their commission. A needless mystery hangs about their belief and operations; and many still say, 'Let them alone:' 'They seek nothing more than persecution and notoriety:' 'You are only helping their cause by keeping it before the public.' Now I say, let in the light, and see how much of this thing is of God, and how much of the Devil.

1st, As to their settlement, it is just like any other infant settlement of two years—a gathering of log cabins; some with a window in them and some without; in most cases consisting of but a single room, with a rude chimney built against the outside of the house, from the ground to the ridgepole, and made of turf or of sticks interlined with mud. There are at present, unless we counted wrong, only about twenty or thirty buildings in all the city, that rise into two stories, and very few houses of brick or stone.

2d, Their *operations* are simply those of a people providing for the first necessities of nature, food and shelter. On the Sabbath there is preaching by any one of the gathering who is 'moved' to speak. Often, as I am told, it is in a tongue unknown to the speaker himself and interpreted by some one whose gift is 'the interpretation of tongues.' Their leaders occasionally preach and prophecy; and give directions to the credulous people. They set them about one or another piece of work (in which they themselves may or may not be pecuniarily interested) by a simple revelation. 'Go and build here, or remove your family there: thus saith the Lord.' You have seen their Newspaper, 'The Times and Seasons.' It is full of such revelations and of expressions that *seem* little short of blasphemy.

3d, As to their *belief*, it is founded on a literal interpretation of isolated passages of Scripture. Everything that is spoken of the miraculous powers of St. Paul and the earliest disciples, they apply directly to themselves: and, strange to say, persuade themselves that they or their leaders actually possess these powers. They pretend to have the gift of the Holy Ghost; of foretelling the future; of speaking new languages on the spur of a moment and of *interpreting* tongues, spoken or hieroglyphic. (This interpreting of tongues, (hieroglyphic) their head prophet Smith does, with some writings on papyrus taken from an Egyptian mummy, and discovered by him to be a supplement to the Bible; written, he says, by the hand of Abraham, &c. This is quite another thing than the 'Book of Mormon,' and of it Smith makes what use he pleases. They say they can heal the sick, cast out demons, and raise the dead by a word. If a visible sign be asked, they reply: 'No sign shall be given to a wicked and adulterous generation.' The gift of tongues is the most that the common people pretend to: and some strange cases of this have been testified to by many. The train of Scripture evidence or rather of Scripture *quotation* which they adduce is quite plausible enough to make the ignorant and credulous believe either that their (Mormon) views of Christianity are true or that the Bible is false. With the reception of their doctrine of present miracles, that of the speedy personal appearance of Christ on earth (at Nauvoo) to judge and burn all but the saints—that of baptism for the dead, and a few other peculiarities, they hold points in common with *some* denominations of Christians. They go with Swedenborg in their doctrine of intercourse with angels and departed spirits; with the Quakers, in holding to conscience or the Holy Ghost as parmount to all other testimony; with the Campbellites, and others in their doctrine of human freedom as modifying the sovereignty or decrees of God; and with the Restorationists in thinking that all will eventually (be Mormons and) be saved. They are technically speaking a strongly *fanatical* people and gather up the radicalisms of all sects—credulous on the one, and bigoted on the other. The *book of Mormon* seems to be a secondary thing by the more intelligent and is by none of them '*put instead of the Bible.*' One of their leading preachers told me that the expression of '*great doubts*' with regard to this book, had been, in certain cases, no bar to baptism. In other words, there are Mormons who believe not the traditions of Joseph Smith concerning the Book of Mormon,—his finding the gold plates in Ontario County, N. Y., &c. &c. In laying out to us the grounds of his faith and of the faith of his people, Mr Smith made no reference whatever to that Book. He might have had his own reasons for it, but, in talking with us he grounded all on the Bible, making, to be sure, little use of the four gospels and much of certain expressions in the book of Acts and in some of the Epistles. I confess, while he was presenting his chosen texts, one by one, I could not but think of Dr Franklin's comment on this mode of proof. You remember how the acute Doctor, after hearing out his theological opponent brought the 'reductio ad absurdum' over the whole. 'My dear Sir, said he, I have just thought of it, but the Bible certainly commands suicide, and that by a specified method.' Read, Sir, here; 'Judas went and hanged himself;' and again, *here*; 'Go and do thou likewise.' In this way truly, 'you can play upon the Bible what tune you please.'

Their chief Mormon city, the spot, as they maintain, where Christ is soon to dwell in bodily presence with men, is Nauvoo. This is on the Illinois side of the Mississippi river, a day's journey above Quincy. Four or five other settlements are in existence elsewhere. From what I have seen and heard at Nauvoo I must believe that their head man, Smith, is *not* at all times self-deluded; in other words that he sometimes acts from interested motives and deceives men under the cloak of religion for sheer money-making, and nothing higher; yet I hope that I mistake in this. That you may, as it were, see the man for yourself, I send with this letter a copy of the 'Missouri Republican,' containing a brief account, I was requested by one of the Editors to furnish for that paper, of a conversation which took place between Smith and myself, during my visit, at Nauvoo, three weeks ago.

Respectfully and truly yours,

C. H. A. D.

(From the Missouri Republican.)

Nauvoo, Nov. 4, 1841.

Dear Sir,—We were yesterday enjoying the hospitality of Joseph Smith, the leading prephet of the Latter Day Saints, the Mormons * * * * At your request, I give, though somewhat reluctantly, I confess, on account of my interview with him. As he pretended to discover and promptly declared to me that I was worthy of no man's trust, I can certainly betray no confidence in this case, try as I may. The facts, as they lie fresh in my memory, are simply these: Yesterday afternoon, in company with a friend, I entered the house of this strange man, intending to trespass but a few minutes on his hospitalities. I expected to have seen a person of some dignity and reserve, and with at least an outside of austere piety. The Prophet was asleep, in his rocking-chair, when we entered. His wife and children were busy about the room, ironing, &c., and one or two Mormon preachers, lately returned from England, were sitting by the large log fire. After having been introduced, the following talk ensued.

A. 'You have the beginning of a great city here, Mr. Smith.'

[Here came in the more prominent objects of the city. The expenses of the temple, Mr. Smith thought, would be $200,000 or $300,000. The temple is 127 feet side, by 80 feet front; and by its plan, which was kindly shown us, will fall short of some of our public buildings. As yet, only the foundations are laid. Mr. Smith then spoke of the 'false' reports current about himself, and 'supposed we have heard enough of them.'

A. 'You know, sir, persecution sometimes drives 'the *wise* man mad.'

Mr. S. (laughing.) 'Ah, sir, you must not put me among the wise men; my place is not there. I make no pretensions to piety, either. If you give me credit for any thing, let it be for being a *good manager.* A good manager I do claim to be.'

A. 'You have great influence here, Mr. Smith.'

Mr. S. 'Yes; I have. I bought 900 acres here, a few years ago, and they all have their lands of me. My influence, however, is ecclesiastical only; in civil affairs, I am but a common citizen. To be sure, I am a member of the City Council, and Lieutenant General of the Nauvoo Legion. I can command a thousand men to the field, at any moment, to support the laws. I had hard work to make them turn out and form the 'Legion,' until I shouldered my musket, and entered the ranks myself. Now, they have nearly all provided themselves with a good uniform, poor as they are. By the way, we had a regular 'set to' up here, a day or two since. The City Council ordered a liquor seller to leave the place, when his time was up; and, he still remained, they directed that this house should be pulled down about his ears. They gave me a hand in the scrape; and I had occasion to knock a man down more than once. They mustered so strong an opposition, that it was either 'knock down,' or 'be knocked down.'

We beat him off, at least; and are determined to have no grog shops in or about our grounds.'

[The conversation flowed on pleasantly, until my friend, to fill a pause that occurred, referred to my calling as a preacher.]

Mr S. 'Well, I suppose (turning from me) he is one of the craft trained to his creed.'

A. 'My creed, sir, is the New Testament'.

Mr S. 'Then, sir, we shall see truth alike; for the scripture says, 'They shall see, eye to eye.' All who are true men, must read the bible alike, must they not?'

A. 'True, Mr Smith; and yet I doubt if they will see it *precisely* alike. If no two blades of grass are precisely alike for a higher reason, it seems that no two intellects are.'

Mr S. (getting warm.) 'There—I told you so. You don't come here to seek truth. You being with taking the place of opposition. Now, say what I may, you have but to answer, 'Not two men can see alike.'

A. 'Mr. Smith, I said not that no two could see *alike*; but that no two could see, on the whole *pricisely* alike.'

Mr S. 'Does not the scripture say, 'They shall see eye to eye?'

A. 'Granted, sir; but be good enough to take a case; The words 'all and 'all things' were brought up as meaning, at one time, universal creation. And again: 'One believeth that he may *eat all things*,' i. e. *any thing*, or, as we say, *every thing*.'

Mr S. You may explain away the bible,

sir, as much as you please. I ask you, have you ever been baptized?'

A. 'Yes sir, I think I have.'

Mr S. 'Can you prophesy?'

A. 'Well, sir, that depends on the meaning you give the word. I grant that it generally means to foretell; but I believe that it often means, *to preach the gospel*. In this sense, sir, I can prophesy.'

Mr. S. 'You lie, sir; and you know it.'

A. 'It is as easy for me to impugn your motives, Mr. Smith, as for you to impugn mine.'

Mr. S. 'I tell you, you don't seek to know the truth. You are a hypocrite: I saw it when you first began to speak.'

A. 'It is plain, Mr. Smith, that we differ in opinion. Now, one man's opinion is as good as another's, until some third party comes in to strike a balance between them.'

Mr. S. 'I want no third party, sir. You are a fool, sir, to talk as you do. Have I not seen twice the years that you have? (Joseph Smith is 36 years old; the speaker, A., was 10 years younger.) I say, sir, you are no gentleman. I would'nt trust you with my purse across the street.'

[Here my frend interposed' saying; 'I don't believe, Mr. Smith, that this gentleman came to your house to insult you. He had heard all sorts of accounts of your people, and came simply to see with his own eyes.']

Mr. S. 'I have no ill feelings towards the gentleman. He is welcome to my house; but what I see to be the truth, I must speak out; I flatter no man. I tell you, sir, that man is a hypocrite. You'll find him out, if you're long enough with him. I tell you, I would'nt trust him as far as I could see him. What right has he to speak so to me? Am I not the leader of a great people? He, himself, will not blame me for speaking the truth plainly.'

[Here kind expressions passed on both sides, and we were rising to go]

Mr. S. 'Don't be going, gentleman. Do take bread and salt with us; our tea is on the table.'

We staid accordingly, and made up around his smoking and well piled table.

I have been careful, especially towards the close of this talk, to give the words that were used, omitting nothing but conversational by-play, and some of the filling up. The *skeleton* is complete. So much for this man at his own fireside. D.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 25, 1841.

CHRISTMAS.

On this day, by far the greater part of Christendom celebrates the anniversary of our Savior's nativity. No matter whether this be actually the season of the year in which that great event occurred—no matter whether the origin of Christmas observances belongs to an earlier or later period in the annals of the church—the interest and importance of the occasion itself is equalled by no other; and fitting and useful it is for individuals and communities to hallow it, if not in material temples and by outward ceremonies, yet in the sanctuary of the soul and by the exercise of all pure, grateful and devout affections. Approach, then, Christians, in thought and feeling, the place where the infant Savior lay, and indulge freely the emotions which the scene is suited to awaken. Nor confine your meditations to the objects immediately before you, affecting as they are. Glance down the course of time and dwell on what is to result from the advent of this new agent in the world's affairs. How soon the heart is filled to overflowing with sentiments of wonder and thankfulness. What is wanting to supply the most urgent needs of mankind. Is the race ignorant that they have a Parent above, tender and compassionate? Jesus goes forth to show them the Father. Are the multitudes that people the earth sunk in vice? Jesus goes forth to redeem them from this? Is the mass of men destitute of adequate conviction as to the fact of another state of existence? Jesus goes forth to bring life and immortality to light? And so of the rest. And with what result? Was he sent out 'conquering and to conquer,' in vain? Has the nineteenth century little gratifying testimony to render? True, no one has come up to the standard of the religion which the Savior taught and exemplified. Nevertheless, there is the religion—and can any one find fault with it? Who sees not its high aim, its perfect adaptedness to make men, were they but willing, all that they should wish, and all that God would have them to be, both for time and for eternity? But, far short as its professors fall of the lofty requirements of the Gospel, it is—and whoever has eyes cannot fail to see it—working mightily for good in these latter times. If any one thinks otherwise, let him conceive it banished—let him imagine a people in the midst of whom its light is quenched—let him suppose Heathenism to have come upon us! Ah! Christians, little, little do we think and feel, in our ordinary reflections, how much we are indebted to the religion of Jesus. We must pull down our churches, must raze to the ground every hospital and asylum, must upturn and destroy the whole system of our free schools, must bring back the days of profligamy and infanticide, must rear the funeral pile for the self-immolation of bereft widows and construct our Juggernauts for the destruction of thousands of our citizens, must cease to sympathize with and aid the poor and reduce nine tenths of every community to the abjectest slavery—all this and much more must we do, before we can put mankind into the condition they were previously to the advent of the Savior, or in which they now are in most regions where the spirit of his religion has not penetrated. Let us, then, at this season of gladness and gratitude, throughout Christendom, offer up to heaven the homage of devout and thankful hearts for the mission of the Son of God, and give proof of the sincerity with which we do it by a prompt, zealous, faithful performance of every Christian duty.

THE PILGRIM FATHERS.

The anniversary of the most interesting event in the annals of New England occurred on Wednesday last. Two hundred and twenty one years ago, there landed at Plymouth that remarkable colony, to whose principles and acts are to be traced the peculiar institutions and habits of the community to which it is our high privilege to belong. Shall we let the season pass without an appropriate thought? Who that has the heart of a freeman and a Christian in him, must not delight to pause in the midst of his pursuits, and seek to quicken, by private meditation or communion with others, the hallowed sentiments associated with the memory of the Pilgrim Fathers? Let us not content ourselves, however, with the feelings of veneration and gratitude, that cannot but be awakened within us, often as we think of those intelligent, high-minded, energetic, persevering, devout, holy men. Rather let us endeavor to transfuse into our own souls whatever of a right spirit animated theirs, that so we may show ourselves worthy of our honorable descent; especially their spirit of deep, earnest, all-controlling piety, which recognises God every where and continually, and prompts to the sacrifice of the most precious of outward things, if need be, for the furtherance of a pure religion and the upholding of its sacred institutions. But for religion, what would they have been and done, worthy of everlasting remembrance? But for this, too, all that we hold most dear—all that is the boast of this free land, must gradually decay and be lost. Let us, then, as did our venerated ancestors, both before and after they set foot on these shores, renew, at this season of commemoration, our covenant with God, and resolve that for ourselves, whatever may be others' deliquencies, we will not prove unworthy of our filial relation to Him, nor degenerate sons and daughters of those noble men and women, who, under the smiles of His Providence, were moved, by the highest considerations, to seek a home on these shores, and caused, by acts worthy of their principles, the 'wilderness to rejoice and blossom as the rose.'

THE CLOSING YEAR.

In a few days, both we and our readers will pass another important dividing line of the duration allotted us on earth. The months—how short, how fleeting! It seems but yesterday, that we wished our patrons a happy new year; and now the hour is at hand when that pleasant privilege is to be enjoyed again. But rapidly as the moments which comprise the period of our lives, follow each other, they all utter words of admonition as they pass—and good for us it cannot but be if, with prepared minds and hearts, we listen to their voice. What do they say? Sons and daughters of men! Ye are older than ye were;—are ye wiser and better than when the year began? If not, humble yourselves before God, repent reform, now that you have the opportunity. Go on no longer in the ways of folly and sin—for the farther you proceed in the path of evil, the more difficult you will find it to retrace your steps. Children of the Most High!—know and feel, how constantly and entirely you depend on Him who sustains all things, and be reminded that it is because God is kind and forbearing and consults your good, that you have not been cut off from the living prematurely. How much gratitude do you not owe Him for the ten thousand blessings of the past months. Withhold it not, but show that you are truly thankful by entering at once upon the fulfilment of all your obligations, as children of your Father in heaven and probationers for a future and higher state of being. Mortals! Learn betimes how uncertain is the hold ye have on life. Can ye look back, or around, without being deeply affected by this? Where are some of those who, twelve months ago, seemed to have as good a title to length of days as you? Why were they taken and you left. Think not that so it will always be. Every year, nay, every week, sweeps away some; and not long will it be, at the most, before all now alive will be numbered with the dead.

Let not any of us turn a deaf ear to these solemn monitions of fleeting time. If we do, hereafter our regrets may be bitter. But happy will it be for us, if these voices of the swift seasons awaken us to reflection and newness of life; happy, if from the closing week of this year we date a course of Christian well-doing, that, in our dying hour, will cause our retrospections to be pleasant, and our prospects to be bright with hopes of a blessed immortality.

AMERICAN UNITARIAN ASSOCIATION.

Messrs. Editors,—On looking over my papers the other day, I found the Constitution and Circular of the A. U. A. which were published at the time of its formation, in 1825. And thinking they might be interesting to some of your readers, I send them to you for publication in the Register. The founders of this association anticipated much good from its establishment. They perceived that, as a denomination, we needed more cords of sympathy and bonds of union. They felt that we had not enough of the missionary spirit, and were not laboring, as we ought, to propogate the Gospel—the truth as it is in Jesus. We had not unfrequently been denied the Christian name and privileges; and they were desirous of making our views of religion more known. Their great purpose was the promotion of pure and undefiled religion—'to diffuse,' as it is expressed in the Constitution, 'the knowledge and promote the interests of pure Christianity throughout our country.'

I was among the early friends of this association; and have always felt a deep interest in all its objects and operations. It has, I am confident, been instrumental of much good. It has afforded aid to feeble and destitute societies. It has sent abroad its publications and its missionaries; and has done much for the cause of truth and righteousness.

It has, to a certain extent, awakened in the denomination a missionary spirit. We are doing, through this association and other channels, much more than formerly for the promotion of the Gospel. But we are not doing enough. There is a loud call that comes to us from the destitute churches in New England, and yet a louder one from the far West. As Patriots and Philanthropists, as well as Christians, we should not shut our ears to the call. As God in his good Providence has blessed us, we should bless others. And we know little of the power of Christianity if we do not know that by blessing others we are ourselves doubly blessed.—I hope that friends to the A. U. A. will be multiplied—that the clergy will favor it yet more and more—that there will be an auxiliary association in every society in the denomination—that the number of life-members to the Parent Society, will be increased, and its resources so enlarged that the Executive Committee may have no lack of means to supply the spiritual wants of the denomination; afford aid to all the destitute societies which give promise of growth and strength; and send out missionaries to all the waste places of Zion—to comfort and to bless those who have gone to the distant parts of our country, and are denied the religious privileges they once enjoyed.

AN EARLY FRIEND OF THE A. U. A.

CONSTITUTION.

1. The name of this Association shall be THE AMERICAN UNITARIAN ASSOCIATION.

2. The objects of this Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country.

3. Unitarian christians throughout the United States shall be invited to unite and co-operate with this Association.

4. An annual subscription of one dollar shall constitute a person a member so long as such subscription shall be paid, and a subscription of $30 shall constitute a member for life.

5. The officers shall be a President, fifteen Vice Presidents, a Secretary, a Treasurer, and three Directors.

6. The Directors, Secretary, and Treasurer shall constitute the Executive Committee, who shall meet once in each month, and shall have the direction of the funds and and operations of the Association.

7. An annual meeting shall be held at such time and place, as the Executive Committee shall deem advisible, of which due notice shall be given, and at which officers shall be chosen, reports be made, and any other business be transacted which may come before the Association.

8. The Executive Committee shall have power to fill any vacancies which may occur among the officers between any two annual meetings.

Any ammendments of this Constitution shall be proposed at one annual meeting, and may be accepted at the next universary, if two thirds of the [illegible]

[illegible] organizations from various places, held in Boston the 26th day of May, 1825, a proposition was made for forming some bond of connexion and co-operation among the Unitarian Christians of the United States. After deliberate discussion it was thought that the time had arrived when such a measure would be generally acceptable, and greatly conduce to the extension of correct religious sentiments.

A committee was accordingly appointed to draft articles of association, who reported the Constitution printed on this sheet; which having been considered, was unanimously accepted. The Association was then organized by the choice of officers, and a subscription immediately opened.

The Executive Committee of the Association, to whom are intrusted the management of its concerns and the accomplishment of its purposes, present to the public the following brief exposition of the objects it is designed to promote. They wish it to be understood, that, in accordance with the second article of the Constitution, its efforts will be directed to the promotion of true religion throughout our country; intending by this, not exclusively those views which distinguish the friends of this Association from other disciples of Jesus Christ; but those views in connexion with the great doctrines and principles in which all Christians, coincide, and which constitute the substance of our religion. We wish to diffuse the knowledge and influence of the gospel of our Lord and Savior. Great good is anticipated from the co-operation of persons entertaining similar views, who are now strangers to each other's religious sentiments. Interest will be awakened, confidence inspired, and efficiency produced by the concentration of labors. The spirit of inquiry will be fostered, and individuals at a distance will know where to apply for information and encouragement. Respectability and strength will be given to that class among us, whom our fellow Christians have excluded from the control of their religious charities, and whom, by their exclusive treatment, they have compelled in some measure to act as a party. The more immediate purposes of the Association may be thus enumerated.

1. To collect and diffuse information respecting the state of unitarian christianity in our country.

2. To produce union, sympathy and co-operation among liberal christians.

3. To publish and distribute books and tracts inculcating correct views of religion, in such form and at such price as shall afford all an opportunity of becoming acquainted with Christian truth.

4. To employ missionaries, especially in such parts of our country as are destitute of a stated ministry.

5. To adopt whatever other measures may hereafter seem expedient, such as contributions in behalf of clergymen with insufficient salaries, or in aid of building churches, &c. &c.

The Directors of the Association are desirous to avoid parade and ostentation. They do not expect to equal other institutions in the extent or display of their resources. Their attention for some time will be turned almost exclusively to the printing and distribution of tracts. Other efforts will be made as their resources shall increase.

They look with confidence to the friends of the same cause in every part of the country for countenance and aid. They solicit their assistance by annual or life subscriptions, by subscriptions in parishes to constitute their pastors members for life, by donations, by the purchase of tracts for distribution, and by auxiliary associations in parishes, towns, or neighborhoods. Such associations should send delegates to the annual meeting, and each member of an auxiliary, or of this Association will be entitled, on application to any agent, to receive a copy of all their publications.

JAMES WALKER,
HENRY WARE, JR.,
SAMUEL BARRETT,
EZRA S. GANNETT,
LEWIS TAPPAN,
} *Executive Committee.*

CORRESPONDENCE.

Rome, Nov. 1841.

Dear Sir,—On leaving Bernardston, from which place my last letter was dated, I went to Greenfield a few miles distant, where there is a very beautiful Unitarian Church; but their present preacher, the Rev. Mr Nightingale being absent, I made no stay. The Society, as I understand, is very respectable in character, but not large in numbers.

Having taken the stage at Greenfield, I proceeded to this place, a distance of twenty-three miles, and was from 9 o'clock in the morning to 4 o'clock in the afternoon, that is, seven hours in reaching it, in a public conveyance. The truth is the whole distance is exceedingly hilly—Alp towering upon Alp. A portion of the ride, however, was quite romantic and interesting. It lay, for miles, winding through a deep gorge, having on either side a lofty range of mountains, brought so near into propinquity with each other that there was left between them but just width enough for a silver stream, which ran leaping and gurgling down at the base of the one, and for the road upon which we rode, winding as the stream wound, at the base of the other. Imagine yourself now to be shut in between such a range of lofty and almost perpendicular heights, crowned to their very tops with foliage of the most beautiful varieties and rendered now still more beautiful by the mosaic shading of the autumnal season, and at each turn, oponing upon you some new feature in the landscape, and this continuously for a distance of four or five miles—the stream and the road below, the hills and changing scenery on either side, and the blue opening above,—and you may have a faint idea of this picturesque and truly beautiful ride. The town of Rowe is built upon the summit of this elevated region. Its prospect is wide and commanding; but it has but little to recommend it externally, either in its soil, its situation, or its buildings. But as with the individual, so frequently with communities, where the outward graces are wanting, we find more of the internal and spiritual. So here. The people are simple and industrious in their habits; plain-hearted, [illegible] and intelligent in their general character and sincere and truly pious in their religious feelings. A more firm and enlightened body of liberal Christians can seldom be found; and when a minister of the Gospel, as is frequently the case, is disposed to despond and to think that he labors in vain, let him recall the name and character of this town. Formerly, and for many years, it was blessed with the ministry of the Rev. Mr Smith, who deeply loved his Bible, and loved sill better frequently and fervently to explain it to his people, to dwell upon its authority and to point out its thousand beauties, and divine excellencies. His works do follow him. They are inwoven into the very characters of a great majority of this people; it is seen now in their lives and conversations, and its fruits are made manifest in the Bible classes, whose teachers, through his instructions, are able to expound the scriptures to the edification of many. This spirit has been further nourished by their present excellent and devoted Pastor, the Rev. W. L. Stearns. He is cut off by his local situation from all sympathy with his professional brethren, but with a small salary and a firm heart he has continued to labor here for twelve years, to advance the cause of his Master, and to 'strengthen the things that remain.' The church is old, bleak in its situation, and every way behind the age. A large heart and a deep purse could not find a better place for the expenditure of a few hundreds of superfluous wealth.

It was my privilege to be here on the Sabbath day. The Sunday school agent relieved Mr Stearns by addressing the parents in the morning, the children in the afternoon, and the teachers in the evening.

Two things here attracted my particular attention. The first was the singing. One fourth of the whole audience perhaps, equally divided between the two sexes, were in the seats. They were led by an able chorister, and the music was of a very superior order. Seldom have I heard better; and it was pleasing to find men, not only here, but elsewhere, standing in the highest ranks of society, lending their aid tot hispart of the services of the church. The other point was the Bible classes, connected with the Sunday school. Here there were two, one male and one female. These Bible classes are usually composed of persons from 15 to 50 years of age. They occupy the Sunday school hour, under a competent teacher, in studying the Bible. Their usefulness is unquestioned. Their example is of great weight with the younger portion of every Sunday School. They serve to awaken and deepen the religious feeling among their own members, and they are the best nurseries for practical, pious and efficient teachers for the Sunday school. We hope to see them multiplied and fostered every where. Those in this place, as well as the Sunday school, were in a condition to gratify the friends of this best of Institutions.

Yours truly

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TEMPERANCE CAUSE IN IRELAND.

We take from the Liberator the following passage which occurs in a letter, written by Richard Allen and dated Dublin, Ireland, Nov. 17, 1841. The friends of temperance in this country cannot but be gratified to learn that the noble cause they have so much at heart, is in so good progress among their brethren on the other side of the water.

'As I am on Temperance, a word about it first. It is onward! The indefatigable, the virtuous, the extraordinary Father Matthew, goes on as ever. There is no cessation in his work. He appears never idle. It is a chance if a letter catches him in a fortnight after it is written, he is so seldom at home. I had a kind, an affectionate note from him some time since, inclosing some autographs for the Boston Bazaar, which I begged him for, and which he unwillingly gave; for he evidently reeks not the praise of men, but of God. Ah! my friend, this Temperance reformation is a glorious one! Although scoffers may rail, and cavillers hint, and foretell it will come to nought, it is glorious. It has swept through our land. It has spread untold blessings. It has made many a house—no, many a thousand houses and cottages the scenes of joy, of comfort, of peace, where there were railing, fighting and discord. It has made the tongue of the mourner to rejoice, and the heart of the desolate—the worse than widow, than fatherless, to leap for joy. * * * One dark spot in this bright picture I mourn over. It is the backwardness of those who ought to lead the way, the middle and upper classes. They universally hold back; they cling to this *one* gratification as well as to their many others, while the poor man gives up his *one*. But, perhaps, I am wrong in expecting much, where wealth and luxury prevail. If I consult the sacred page, it tells me so; but still, one cannot help looking for assistance from those who profess so much. I am glad to see, however, that we have some noble exceptions. O'Connell, who is now our Lord Mayor, is a determined tee-totaller. The Duke of Leinster, too, (our highest in the aristocracy in Ireland,) has taken the pledge, from Matthew's own lips. But, in general, our tee-total servants, many of them reclaimed drunkards, have to suffer the daily temptation of standing behind their masters' chairs, seeing the wine-cup circulating briskly. If any of these 'little ones' fall, at whose door will the guilt lie?'

'CONSOCIATED' CONGREGATIONALISM.

This is the sort of Congregationalism that prevails in Connecticut. In what respect better is it than Presbyterianism? True Congregationalism leaves every church free to manage its own affairs by itself, independently altogether of the control of any other ecclesiastical body, great or small, clerical or laical, far off or near. The 'Consociated' Congregationalism, such as exists in Connecticut, is quite a different thing. There, individual churches are not allowed to manage their own concerns, but are in bondage to what is called 'the Consociation.' On this subject, which should be interesting to Congregationalists every where, a correspondent in the last Hartford and New Haven 'Congregational Observer,' writes as follows:—

It is one of the most grievous deeds of the past years of union with Presbyterianism that Connecticut has become substantially a Presbyterian State. There is no mistake about this. The name of Congregationalism is retained but its reality is gone. *A Congregational church is complete in itself, possessing all the powers necessary for its own organization and action, those powers to be exercised by the vote of a majority of the members.* Consociation takes away these essential characteristics, subjecting the church in all its movements to the control of the Consociation. I have before me the rules of the Consociation of the Eastern district of Fairfield County. I quote 'Art. 1st. The duties of this Consociation shall be to settle and dismiss ministers within their limits—decide cases of discipline—and to adjudicate in all cases relating to the interests of religion in the district.' Here is Congregationalism swept away at a blow. The churches cannot elect their own pastors, nor even their deacons if the Consociation choose to interfere. The power of appointment is as absolutely *vested* in the Consociation as it is in an English bishop. Further along they say that 'either the pastor, church or *society*, may call the Consociation and it is very evident that the Consociation may go without being called by any one if it so pleases. Is this the liberty with which Christ made the churches of Connecticut free. I am grieved and vexed that the clergy of my native State should thus have taken away the beauty of Zion and I think the churches who have thus supinely allowed the precious talent committed to them to be lost, will deserve to be oppressed by shepherds who care not for their flock, unless they speedily withdraw from so dangerous a position. It is not to spread such Congregationalism as this, that I shall give my money or my prayers.

Perhaps I have made corrections enough yet I will say one thing more. The views of the Puritan it seems to me lack something of purity, and perhaps this is the reason why you are not answered. It had quite an article the other week to prove that no man could acquire a right to preach but by *license* from the clergy and it stated distinctly that no church could elect one of its own members and set him to be their pastor. I do not understand Congregationalism so, nor do I understand primitive church history so. It is generally *expedient* that men should have the sanction of some body of ministers, before they preach, and generally expedient that a church should call in other churches to assist in the installation of its pastor, but not necessary; and when a council acts, it is by the authority of the churches and in their name not by the authority of the clergy. This is the doctrine of Congregationalism. The doctrine of clerical power is the great distinctive feature of Episcopacy. It is the church, not the clergy which is the pillar and ground of the truth.

It is quite time that the Congregationalists of New England had made up their minds whether divine right belongs to the clergy or the people. We had a document put forth not long since in the shape of 'a Pastoral Letter from the North Consociation of Litchfield County.' This document says 'two things are essential to the constitution of the pastor, a call from God to take the office, and ordination to confer the needful gifts by the laying on of the hands of the Apostles and Elders.' This would be in good keeping in some places, but not among Congregationalists, and in my judgment the latter part is a pure assumption without the least warrant of Scripture. If any of the members of that Consociation thinks he can make out Scripture for it, let him try, and layman as I am and pressed with other cares I will still venture to defend the opposite ground. Suppose a man has the first of these requisites and is in the midst of a clergy who refuse him the second. What shall he do? Why according to this pastoral letter he must obey man rather than God and do nothing? I think the Scriptures would teach him to do like John Bunyan, go to preaching. God never lays down his rules in a manner to involve such absurdities. If God calls, we must obey. If men will sanction it, all the better, but if they will not, then they must be disregarded. I say as does the pastoral letter, 'let the people honor the office of the pastor as a holy and fruitful ordinance of God,' and I would counterpoise it by adding, let the pastors honor the churches as the foundation of all orders and offices, and to which all are to be the servants; and let them not claim more in the churches than is claimed by the Great Head who is content to be an elder *brother*.

WHEN WAS CHRISTMAS DAY FIRST CELEBRATED?

Some Episcopalians, if they do not attach undue importance to the observance of Christmas, certainly err in attributing the origin of this religious festival to an earlier date than history warrants. We find, for instance, in the *Banner of the Cross*, a communication by H. W. D., who styles himself a 'Presbyter of Pennsylvania,' calling in question a statement in Coleman's Antiquities, which assigns to the *fourth century* the first celebration of Christmas day as one of the sacred seasons of the church. The words of H. W. D. are these:—

'So inaccurate is the writer, that he assigns the first observance of Christmas day to the fourth century' p. 426. We know it was earlier.'

To this Mr. Coleman well replies, as follows:—

'It really seems almost impossible for this writer to understand us correctly in any thing. We admit that the *birth* of Christ sometimes, but more generally his *baptism*, was celebrated at an earlier period. His baptism was regarded by the early church as his manifestation—the true Epiphany. 'Not the day of our Savior's birth, but the day of his *baptism* is to be regarded as his manifestation,' says Chrysostom, De Baptismo Christi. We have not said, however, that his nativity had not been celebrated earlier. We have only assigned to the fourth century the observance of *Christmas day as one of the cycles of the sacred seasons of the church:* and for this we have the fullest authority. Take for instance the following from the seat and center of the purest and highest episcopacy—from Riddle the learned antiquary of Oxford. 'The feast of the Nativity, or Christmas, was introduced during the fourth century. After the establishment of this festival, a kind of system was introduced, by which the different festivals of the church began to be regarded with reference to their object and meaning, rather than (as formerly to their date and origin.' p. 618.

Again p. 660. 'It is generally agreed that the introduction of this festival into the church took place during the fourth century.'

ON THE DEATH OF SARAH STEVENS COFFIN.

She sleeps the quiet sleep of death,
The child who lies below;
And these are angel-missioned flowers
That o'er the green turf grow.

The blush upon her living cheek
Had shamed the morning skies;
And diamond light is not more bright
Than were her youthful eyes.

To see her on a summer's day,
Gave love a lighter wing;
And happy thoughts would crowd the heart
And gush from many a spring.

She's gone where sorrows may not come,
Where pain may never be;
But she who lives an angel still
May sometimes think of me.

G. W.

ANIMAL MAGNETISM.

The paragraph which follows we copy from the New York 'American Advocate and Planet.' It may be true, and it may not; as to this, our readers are as able to judge as we.

'THE SECRET OUT.—The Baltimore Sun begins to let the cat out of the bag. It seems from that paper's developments, that Magnetism is a miserable humbug, by the confession of its own teachers. That paper goes on to say that Dr. Collyer has 'acknowledged that Animal Magnetism is all an imposition,—that he found it easier to make money by such means than by more honorable labor—and the Doctor laughed heartily at his success in deceiving the physicians, clergymen, &c., in Boston, who had given the certificates which he published—and boasted that no other person could so have blinded them. We think it unnecessary to give in detail the conversation which took place between the gentleman and Dr. Collyer, but are authorized to say, that the former is prepared to verify by oath, the admissions of the latter.

RECENT PUBLICATIONS.

The Poems of John J. C. Brainard. A new and authentic collection, with an original memoir of his life. For sale at Ticknor's. Boston: 1842.

At last we have a correct and complete edition of Brainard's poems; and we are glad to see it in so becoming a form and dress. The new Memoir of the author filling sixty pages, enhances the value of the volume. The editor will have the thanks not only of those already familiar with the poet, but of the many who are yet to become acquainted with his genius and character.

Memoir of Elder Abner Jones, by his son, A. D. Jones. Boston: Wm. Crosby & Co. 1842.

Here is a book which will be read with deep interest by many earnest disciples of our common Master. It contains the biography of one to whom belonged the distinction of having been the earliest preacher in that now large and rapidly increasing body of anti-calvinistic and anti-trinitarian believers, who, disowning all

sectarian names, call themselves and wish to be called by others, simply CHRISTIANS. It appears that near the close of the last century, the subject of this interesting Memoir, Abner Jones, who had been trained up in all the ways of strict orthodoxy, began, at the age of about twenty five, seriously to doubt as to the propriety of the name, and as to the truth also of some of the doctrines, of the Baptist sect, to which he belonged. He was residing in an obscure town in the State of Vermont, and the facilities he enjoyed for theological investigation were scanty; but possessing a strong and independent mind, and pursuing his inquiries with diligence and zeal, he soon became wholly dissatisfied with the creeds and discipline, not only of the Baptist church, but those of all others with which he was acquainted; and so moved, at length, was he, by a view of the evils thereby produced, that he suddenly forsook the practice of medicine, in which he was successfully engaged, and assumed the office of preacher; resolving thenceforward to have nothing to do with human formularies of faith, to acknowledge allegiance to no ecclesiastical tribunal, but to take for himself and such as might join him the name conferred on the disciples at Antioch, and be ruled and guided only by the Scriptures and the spirit of God. It was in 1801 that Elder Jones thus entered on the work of an Evangelist; and about this time, he, with a few others, covenanted together, in Lyndon, Vt., and openly called themselves CHRISTIANS; rejecting all party names, and leaving each other entirely free to cherish such speculative views of theology as the Bible might seem to them to teach. 'This,' says his biographer, 'was probably the *first* FREE, CHRISTIAN church ever established in New England.' From that time to his death in May of the present year, he was an able, laborious, and successful advocate of the same great principles of freedom and liberality, and contributed much, both in the Eastern States and elsewhere, to the growth and prosperity of the Christian denomination, which now comprises not less than a thousand churches.

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Christ and him Crucified. Two Sermons, preached in the Bulfinch Church, on Sunday, November 29, 1841; being the close of the second year of the ministry of the Pastor. By Frederick T. Gray. With an appendix. Boston: James Munroe & Co. 1841.

We have in this pamphlet evidence of the fidelity and success of a devoted minister of Jesus Christ, during two years of labor in a position of peculiar difficulty. The topics of the first sermon are introduced by the preacher, thus: 'I shall, first, answer the question, why I came among you; secondly, what I came to preach; thirdly, state the condition of the society, and fourthly, allude to the importance of, and the difficulties attending, the work devolving upon me when I came. I adopt this course because it seems necessary at the present time, *in order to answer* the many inquiries which are made by those who wish to know the facts pertaining to our relation.' At the commencement of his second discourse, he says: 'In continuing, this afternoon, my review of the past, I have thought it might be well to inquire, 1. How Christ has been preached among you during this period; 2. How I have visited among you; 3. What has been done to keep alive with us a Christian sympathy, and a deep interest in religion; and 4. Consider your present condition, with some reflections which a review of the past naturally awakens.' The topics of both sermons are treated by the preacher in his accustomed sincere, direct, fervent manner, and, we trust, not without salutary effect.

In speaking of the difficulties of his station, Mr Gray took occasion, we are glad to find, to refute sundry false statements which a few persons, disappointed that they could not effect their own purposes, have taken great pains to circulate through the community, respecting himself, his worthy Colleague, Mr Dean, and the Bulfinch Street Society. That those statements are without foundation in truth, and that the proceedings of the parish and the conduct of both the pastors have been honest and honorable throughout, any one who reads these sermons together with the appendix, must be satisfied. Some extracts from the pamphlet will appear in our next paper.

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Paul Preston's Gymnastics: or Sports for Youth. A Legacy, to promote the health and long life of his youthful friends. Boston: Munroe and Francis, 1841.

Gymnastics, among the ancient Greeks, meant that part of physics which relates to exercises for the health; and this held an important place in their systems of education. The people of Germany were the first in modern times, to revive the practice; and to Professors Gustmuth and Jahn the merit of its introduction is particularly due. The little book before us contains an account of the various Gymnastic exercises most approved in the schools of that country. Parents and teachers who think well of this mode of physical education will here find a good manual.

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Poems, Narrative and Lyrical, by William Motherwell. Boston; Wm. D. Ticknor. 1841.

The author of the preface to the American edition of these poems expresses his surprise that so genuine a literary treasure should so long have escaped the notice of publishers. We heartily respond to this feeling, for the intrinsic merit and beauty of his poetry ought, long ere this, to have rendered Motherwell's name familiar as a household word, wherever true English poetry can be read and appreciated. But the poems have been brought to the light at last, and once placed where their stirring spirit, exquisite pathos, and beautiful and solemn thought can speak to our hearts and minds, 'the darkness of that nameless tomb' which he assigns to himself, in one of the most touchingly beautiful of his poems, can never be his. We recommend to all who love to have their hearts stirred by lofty and tender thought, joined to the music of exquisite verse, to get this volume and enjoy a feast. * *

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Cousin Lucy at Study, Boston; 1842.
Cousin Lucy at Play, Boston; 1842

These little volumes are from the 'author of the Rollo borks.' We need say no more by way of commendation. What other writer's stories do children like better? S. S. Simpkins sells them.

—

Grandfather's Chair: A History for Youth. By Nathaniel Hawthorne, author of 'Twice-told Tales,' 2d edition, revised and enlarged. Boston: Tappan & Dennett. 1842.

A very favorable notice of this interesting book appeared in the Register, last year. This new edition, 'revised and enlarged,' will make many of our young friends glad.

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My Progress in Error, and Recovery to Truth. Or a Tour through Universalism, Unitarianism, and Skepticism. Boston: 1842.

We have read this book through, but with neither pleasure nor profit. It is certainly a very wordy effusion, and, in our opinion, weak and worthless. Tappan and Dennet have it for sale; but it is due to them to say, they are not the publishers.

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A Discourse in commemoration of the Life and Character of the Hon. Nicholas Brown, delivered in the chapel of Brown University, Nov. 3, 1841. By Francis Wayland, D. D., President of Brown University, Boston: Gould, Kendall, and Lincoln, 1841.

Mr Brown, as most of our readers know, was an exceedingly liberal benefactor of the University which bears his name. He was also a man of an excellent character. The discourse before us pays a just tribute to the memory of the deceased, and is, in other respects, creditable to the mind and heart of its gifted author.

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Ballads and other Poems. By Henry Wadsworth Longfellow, author of 'Voices of the Night,' 'Hyperion,' &c. 1842. For sale at James Munroe and Co's.

A beautiful little volume for the eye to look upon and a no less delightful one to read. Its longest piece, except the preface, which itself is worth more than the price of the book, is a translation of 'The Children of the Lord's Supper,' a sipmle, charming Idyl, by Sweden's most distinguished poet, Bishop Tegner. It contains two or three shorter ones from the Danish and German, and twelve of the author's own, some of which are remarkably fine.

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Parley's Magazine, for 1842. Boston: Joseph H. Francis.

Robin Hood and his Merry Forresters. Boston: Munroe and Francis. 1842.

Farewell Tales, Mrs Hofland. Boston: Munroe and Francis.

In favor of the first of these books, the verdict of the young people is unanimous; we believe it correct.

As to the second, we hope it will not be much read by children. They can find more profitable reading than what relates to 'out laws,' however skilled in archery, courageous, or even humane.

Mrs Hofland is not a favorite author either with us or with our children. Her 'Farewell Tales,' however, have merit, and may contribute to the pleasure and improvement of many.

RELIGIOUS SUMMARY.

Protracted Meetings.—The Editors of the Philadelphia Presbyterian, after saying that 'the piety of the church is at present at a low ebb,' ask, 'what shall be done?' and they give an answer which begins thus:—'We do *not* recommend *extra public services and protracted meetings*.' Would not this have been deemed heretical, a few years ago?

Perfectionism.—The Presbytery of Buffalo at its late meeting, suspended R. G. Murray from all the functions of the gospel ministry, for the following reasons: 1. For his ultra-*perfection* views. 2. Because he avowed himself to have been an unconverted man through the whole course of his ministry, until his conversion to 'Perfectionism.' 3. Because of his uniting with others who have been excluded from the church in the propagation of false doctrines.

Presbyterianism and Congregationalism.—An intelligent writer in the Hartford Observer, speaking of the union which took place, many years ago, between the Congregationalists and Presbyterians, says: 'The union has transformed our churches into Presbyterian churches. If there had never been a union, I believe New York, Ohio, Illinois and Indiana would now have been Congregational states, but the union has prevented this and made all these states Presbyterian. These statements I believe will hardly be controverted by any one on the other side.'

Interpretation of Prophecy.—The Rev. Edward Beecher, D. D., in a sermon delivered last Sunday in the Pine Street Church, in this city, interpreted a part of the Apocalypse as intended by God to have reference to *Bonaparte*. Verily, one who holds the office of President of a College, ought to know better than to give expositions of this sort.

Appearance of Christ on earth.—The Rev. William Ramsey attempts to show in a volume of 144 pages, published at Philadelphia, that there will be a *personal and visible* appearance of Christ before the Millenium, &c. We wish certain orthodox divines, and all lecturers of Mr. Miller's school, would take a little pains to understand the word of God, before they delude many more women and children by their crude and false interpretations of prophecy.

Literary Nodding.—In a late letter of the Protestant Episcopal Bishop Ives, of North Carolina, on the subject of episcopacy, the words of Calvin: 'episcopatus ipse a Deo profectus est,' (*episcopacy itself is of divine origin*) are rendered: 'He who is made a Bishop proceeds from God himself!!!' The *learned* Editor of the *Banner of the Cross*, who wittily observes of Dr Miller: 'the Magnus Appollo of Presbyterianism himself has sometimes been caught napping;' passes over this episcopal slip without notice. Editors and Bishops must surely share with the Presbyterian Doctor the privilege of nodding!—*Catholic Herald.*

Not a few Episcopal writers have of late endeavored to extort something from Calvin, in favor of their pretentions. In this they are as guilty of *nodding* or of something worse, as in mistranslating the Latin language. Doctor Miller is not only wide awake, but altogether in the right, when he maintains that the Genevan Reformer, so far from being an advocate, was an opponent of Diocesan *jure Divino* Episcopacy, Calvin held that, in the scriptures, the terms bishop, presbyter and pastor are indiscriminately used to designate the same officer, and that the primacy of the Bishop, as maintained by Catholic and Episcopalians, was never recognized by Christ and his Apostles, but is a human invention: which also Jerome asserted in the fourth Century.

A Novelty.—An Episcopal clergyman in England has recently published a tract, which is eagerly and extensively read, demanding that the election of pastors in the various parishes shall be made by the people, and be no longer left to bishops, and those having the right of presentation. This indicates the progress of light, and perhaps the dawn of a new era in the spiritual prosperity of old England.—*Recorder.*

Congregational Society in Pembroke.—We learn by the Old Colony Memorial, that Rev Morrill Allen, of Pembroke, who has been for *forty* years, Pastor of the Unitarian Congregational Society in that town, has retired from the ministry, and on the 5th inst. preached his farewell sermon, in which he gave a brief history of the church and society. The following interesting data from the sermon are given in the Plymouth Rock.

The parish has existed 129 years, and has been under the care of five ministers. The first, Daniel Lewis, was ordained Dec, 3, 1712, and deceased June 29, 1753. He was the pastor 40 years and about 7 months. Thomas Smith, the second minister, was installed the 4th of December 1754 and deceased, July, 1788. Kilborn Whitman was ordained colleague with Mr. Smith, Dec. 12, 1787, and dismissed Dec. 12, 1796. His ministry was only nine years. James Hawley was ordained May 28, 1798, and deceased Oct. 8, 1800. His ministry was less than three years. The retiring pastor, (Mr. Allen,) was ordained Dec. 9, 1801. He therefore this week, closes a ministry of 40 years. It may be remarked to the honor of the parish, that it has been destitute of a settled minister only five years in one hundred and twenty nine. This fact is a strong and pleasing evidence of union and of persevering labors to advance the highest interest that can command the attention of mankind. In the ministry of Mr. A. 482 funerals were solemnized. In a place of distinguished health, a large number of those who deceased were persons beyond the age of seventy years.

In this ministry, 260 children have been baptized, and 12 adults. He has performed the marriage ceremony for two hundred and ninety-two couples.

This venerable servant of the church retires from the pastoral charge of his flock, to the peaceful and beautiful occupation of agriculture—he already being one of the best farmers in the Old Colony. May the Creator of all men grant that his latter days may be full of peace and happiness, and that he shall in his declining years, have the sweet reflection that he himself has performed his whole duty to the people to whose spiritual wants he has ministered so long.

Sunday Schools in England.—In an interesting article by a correspondent of the New York Evangelist, dated London, Nov. 1, we find the following passage showing the salutary influence of Sunday Schools.

'In Birmingham it is stated that Sunday schools have been the principal means of diffusing education. Before they were established, and until there had been time for those educated in them to take their standing as men, neither life nor property was secure. A brutal spirit of intolerance, religious and political, pervaded the people, and drunkeness, filthiness and rags met the eye in every direction. The riots of 1791 continued for many days without an attempt to quell them. They were directed chiefly against dissenters, and the liberal party in politics. Every morning the roads were lined with drunken people asleep on their return from the work of devastation. Mr Dickens, in his powerful description in Barnaby Rudge, will give you a picture to the life of those times of terror. Education in the Sabbath schools has been the greatest safeguard against their recurrence, and a great instrument of civilization in Birmingham. Before the recent political troubles, it was twenty years or more since there had been any riot, and the people were in a vastly superior condition.

Mission in Greece.—The American Board have a Mission in Greece. But it seems that jealousies have recently arisen on the part of the Government, so as to occasion, at least a temporary suspension of the schools. It appears that the government have ordered that the Catechism of the Greek Church shall either be taught in the mission schools, or to the children attending the schools, on set days in the churches, and by the priests; and in case the catechism is not taught in the schools, no religious instruction must be given in them. Dr King asked the Secretary of the Government, who communicated this order, if they would not be allowed to teach the Gospel?—and the answer was: No, not the Gospel—that the effect would be bad—it would divide the people into sects, as it had in other countries—it was the duty of the people to believe, not to examine.'

Mendian Mission.—In past numbers of the Register it has been stated, that the Mendian Africans had sailed for their native country, accompanied by missionaries to their countrymen in Africa. By letters recently published, it appears that the location of the Mendi country is ascertained. Lieutenant Governor Fergerson, of Sierra Leone, in reply to a letter from a gentlemen of New York says;

While I am happy in being able to afford you satisfactory information as to the locality of Mendi, (the country to which these persons are said to belong,) I can confidently assure you of the cordial co-operation of this government, in aid of the endeavor to restore them to it.

Mendi is situated on the banks of the Rokelle, or Sierra Leone river, and may be reached in three or four days from Freetown. Bey Fonti, its chief, is a party to a treaty of alliance existing betwixt this government and the confederated chiefs of the Timmaney country.

Sierra Leone is thus, from vicinity and facility of intercourse with Mendi, preferable to Monrovia or Gallinas, (as suggested in your letter,) as the place to which these persons should be brought, in order most conveniently to insure their return to their own country.

With respect to their removal from America, and their voyage across the Atlantic, I cannot, for these purposes, promise any aid of a pecuniary nature from this government, I may, however, assure you that, on their arrival here, they and their teachers will be cordially received, adequately maintained and provided for, and safely conducted to their own homes, under the protection of government, and at the public expense.

I am happy to acquaint you that the destruction of the slave factories at Gallinas last year, has not only been the most severe, but has also been the most effectual blow which the slave trade in this neighborhood has ever received; by means of that, and by the rigid blockade which has since been kept up on the Gallinas, the agent of the most notorious of the slave dealers (Pedro Blanco,) has already renounced slave trading, given up to one of her Majesty's cruisers all the slaves he had in barakoons ready for exportation, and betaken himself to the cultivation of cotton and coffee. It may not be fair to inquire too nicely into the motives which have regulated this person's conduct; whether it is to be attributed to fear, to hopelessness of a return of the successful days of the trade or to more reputable motives, or to a mixture of each of them.

SECULAR SUMMARY.

Forefathers Day.—The annual festival, in memory of the landing of the Pilgrim Fathers, was publicly celebrated in Plymouth on the 22d inst. The oration was delivered by Joseph R. Chandler, Esq. This is the first public celebration since 1835. The Old Colony Memorial of Saturday preceeding the event, says:—

'The 22d of December ought never to be suffered to pass without the bestowment of a thought upon the deeds of our Pilgrim ancestry,—and we rejoice that their descendants are so mindful of the claims of that ancestry as to turn aside on that day from the busied occupations of life, and render due homage at the shrines of the Pilgrims.—We find that in various and most distant portions of the country, wherever the true sons of New England have set their feet, the memorable 22d is never unnoticed or forgotten.

The celebration on Wednesday is to be conducted, we hear, in a becoming manner and spirit. The only distinction from former ones, is the exclusion of wines and the admission of the fair daughters of the Pilgrims to the tables. The presence of the ladies will give as great a zest to the occasion, and far more rational, than can, the wine goblet yield. If *they* are to honor this 'feast of reason' with their presence, the interest and enjoyment of the occasion will be greatly enhanced.'

New England Festival.—The sons of New England in New York annually celebrate the landing of the Pilgrims at Plymouth. This year arrangements were made for celebrating the aniversary on a different plan from that of former years. One, says the Courier and Inquirer, 'which will give the liveliest satisfaction, for it is in the spirit of our forefathers, and in character with the day.' As the dinner, which was to be at the Astor House, there were to be no wines, and no spiritous liquors.

The Courier and Inquirer continues,—'Another peculiarity of the festival is to be the admission of ladies, whose presence will grace the tables, and enliven the scene. Toasts will be drank, as usual, in pure water though. Addresses will also be made. A band of music will be present—with the other usual accompaniments and ornaments of the occasion.

We rejoice that the Sons of New England are about to set so good a precedent—for sure it is, there was an incongruity as their parched corn and cold clams were contrasted with the mellowing juices of the grape from the Rhine and the Po—and 'pilgrims full of Bacchus,' did not appear well, chaunting Old Hundred with their nasal twang. The inspiration of the other sex, surely will make up for the loss of the inspiration of the jolly god; and no doubt, have we, that it will be the most interesting festival the 'universal yankee nation,' have ever had on the Island of Manhattan.

The oration on the occasion referred to above, was to be delivered by Prof. Haduck of Dartmouth College. The New York Evangelist, referring to the Pilgrims, the theme of the orator, says;—

'They brought with them principles on which the progress of the Protestant cause and the welfare of the church depend. No tyranical system of popery, prelacy, or any other form of ecclesiastical usurpation paralyzed their energies. No homage to arbitrary sovereignty or legislation had a lodgment in their minds. They acknowledged the government of the truth, and bowed down before it with a spiritual reverence which cast all external pomp in the dust.

They discarded ignorance and irregularity, and fostered with inextinguishable zeal the cause of education and of order. They sought the highest possible education of the whole people, and then demanded their spiritual teachers a system proportionably higher.

Maryland.—A law has been enacted in Maryland to protect the lives of passengers over rail roads. The law provides a punishment of not more than ten nor less than two years in the penitentiary for any one convicted of placing obstructions upon rail roads, and in case the death of any person is caused by such obstruction, the perpetrator is to be deemed guilty of murder.

Dover N. H.—The population of this town, according to the census in 1820, was 2,871; it is at the time not far from 7000.

This rapid increase is the result of its water privileges, which are used for manufacturing purposes. There are four Cotton Manufactories, *three* of them stupendous buildings of brick. One is 423 in length by 45 feet wide, and 7 stories high, built in 1825, the two others are 154 by 43 feet, one 6 and the other 5 Stories high, one built in 1822, the other in 1823.—They keep in motion nearly 30,000 Spindles, and about 800 Looms, and employ about 1000 Females, and 200 Males, Also a Calico Printing Establishment, Bleachery and Machine Shops. The amount of capital invested in Manufactures in this town, is not far from $1 167,000. The principal manufacture is fine cotton cloth, No. 40 for calicoes, of which about 5,100,000 yards are wove annually, which are bleached and printed on the spot. There is a Woollen Manufactory in the town which annually manufactures goods, to the amount in value of $26,000 or $27,000. The total value of manufactures in this town annually may not be estimated at less than $750,000.—*Portsmouth Journal.*

On last Tuesday, the cars of the Western Rail Road came from Albany to Boston for the first time.

Arrival of the Columbia.—The British Royal Mail Steamship Columbia arrived at this port on Tuesday; some part of her voyage was very pleasant, but for the last few days she has encountered bad weather and heavy gales—she brought no news of very great importance—every thing seems to be quiet.

NOTICE.

There will be a UNION TEMPERANCE MEETING on Christmas Day in Faneuil Hall which will be appropriately dressed for the occasion.

Meeting for Youth, and Addresses by J. H. W. Hawkins, at 10 1 2 o'clock.

Public Meeting, 2 1 2 and 6 1-2 o'clock. Addresses expected by Hon. H. W. Dwight and other distinguished men.

MARRIAGES.

In this city, on Tuesday evening, by Rev Dr Sharp, Mr John P Flagg, of Charlestown to Miss Harriet C. Holbrook, of Boston.

In Point Shirley, on Thursday evening, Dec. 16, by Rev. Mr Algier, Mr Edward Floyd, to Miss Lucretia, daughter of Mr John Tewksbury.

In Syracuse, by Rev. Mr. Storer, Mr. Henry Best, of Bristol, Eng., to Miss Harriet Brown.

DEATHS.

In Syracuse, on the 4th inst., in the village of Geddes, at the residence of her brother, S. C. Brewster, Margaret H., wife of I N. Brewster, in the 32d year of her age.

In Charlestown, Capt. John Gibbs, 69; Miss Martha Dodge, 75.

In Cambridgeport, Dec. 19, Wm. H. Worthly, only son of Wm. H. and Adaline Hartwell, 10 mos

In Stow, 8th inst., of consumption, Jane, second daughter of the late Mr Edward Gates, 20 years and 1 month.

In Stoughton, on Sunday, Sarah Frances, daughter of the late Mr Isaac Packard.

Lost overboard from ship Chile, Aug. 4, hence at Valparaiso, Mr Willard Sawyer, seaman.

On board ship Emily Taylor, Nov. 23, on the passage from Valparaiso, of dropsy, Mr Wm. P. Henry, seaman.

CLOTH STORE.

J. F. DICKINSON & CO, (the former store of David G. Deane,) 51 Washington street, North of Court street, Boston, dealers in Broadcloths, Cassimeres, Ladies' Habit and Victoria Cloths, Velvets, Vestings, Trimmings, &c.

Broadcloths—Extra Fine, Medium, and Low-Priced, of French, German, English and American Manufactures, of the best Woaded and durable Colors. Jet, and Blue Wool dyed Blacks. Light, dark and rich Navy Blues; Drake Neck, Invisible, Melbourne, Ravens, Polish and Battle Greens; Dahlia, Claret, Mulberry, Adelaide, rich London, Regent, and Victoria Browns; with a full assortment of light and dark Drabs—Cadet Steel, and Oxford Mixtures, and Fancy colors.

Cassimeres—Extra Fine, and Medium Moleskin, single and double Mill'd; Velvet and Ermine Blacks, Indigo Blues, Drabs, Cobourg, Oxford and Steel Mixtures, and fancy colors, including all the permanent and desirable shades.

Buckskins, and London Duroskins—Victoria, Ribbed, Plain, Plaid and Feather Welted, of the most fashionable and best styles for service.

Ladies' Habit and Cloak Cloths—German, French, and English, of the best styles to retain their lustre; Rich Violet Blues, Greens, Adelaide, Victoria Browns, and all the most fashionable colors.

Summer Cloths—Luma Cloths, Cashmaret, Bombazine, Alepines, Ermiuets, Cassinets, Crape Cambletz, Princetta, ribbed and Plain Linen and Cotton Drillings, &c. &c. &c.

Also—A complete assortment of rich Vestings, Goats' Hair and Imitation Cambletz, Lyons Velvets, Silesias, Cambrics, Brown Linens, Canvass, Paddings, Crequilles, Gilt, Twist and Lasting Buttons, Sewing Silk, &c. &.

J. F. D. & CO. will be constantly supplied with the Best Styles of Cloths, Cassimeres, Vestings and Trimmings, suited or the City and Country Trade, which they will sell at such prices for Cash, as cannot fail to be satisfactory. dec 25

NEW BOOKS.—'Which is the Wiser' by Mary Howitt; will shortly be published by JAMES MUNROE & CO., No. 134 Washington street. d25

DISCOURSES ON HUMAN LIFE.—18 Discourses on Human Life, by Orville Dewey, Pastor of the Church of the Messiah in New York. This day published and for sale, by JOSEPH DOWE, 22 Court st. d25

LONGFELLOWS BALLAD.—Ballads and the Poems, by Henry W. Longfellow; Author of the Voices of the Night, &c. This day published and for sale by JAMES MUNROE & CO., 134 Washington st. d25

CHRIST AND HIM CRUCIFIED.—Two Sermons preached in the Bulfinch St. Church, on Sunday, Nov. 29, 1841, being the close of the second year of the Ministry of the Pastor, by Frederick G. Gray, with an Appendix, this day published by JAMES MUNROE & CO., 134 Washington street. d25

NEW AND ENTERTAINING BOOKS of a Moral and Religious character, for young people; selected with care, suitable for Christmas and New Year's Gifts, Sabbath and District School Libraries, for sale by TAPPAN & DENNET, 114 Washington street.
P. S. Clergymen, Sabbath Schools, &c. supplied at trade prices. d25

TICKNOR'S assortment of elegant Books, suitable for Christmas and New Year's presents
For sale by Tickuor, agent, corner of Washington and School streets, a great variety of useful and entertaining volumes, English and American editions, in every variety of rich and durable bindings. The following are a few of those already received. Murray's new edition of Childe Harold's Pilgrimage, with fine plates; Heath's Waverley, Gallery, with numerous illustrations, Lockhart's Spanish Ballads, plates; Clarendon's History of the Rebellion, in 2 vols., with fine plates; Spenser's Fairy Queen, a variety of different editions, the complete Works of Charles Lamb, Prose and Poetry, last ed; Bunyan's Pilgrim's Progress, rich copies, illustrated; The Byron Gallery, a beautiful volume of illustrations; Wordsworth, Scott, Campbell, Milton, Moore, Ben Johnson, Coleridge, Shelley, Southey, Gray, &c. all in fine bindings, many of which are illustrated; Prescott's Ferdinand and Isabella; Sparks's Washington; Stanfield's Coast Scenery; Hervey's English Helicon, various editions of Shakspeare, with and without plates; Irving's Works; Book of Passions; Moore's Lalla Rookh, fine copies, with beautiful engravings; all the Annuals, English and American, among which are The Keepsake; Book of Beauty; Book of the Boudoir; The Picturesque Annual; Drawing Room Scrap Book; Flora's Gems; The Gift; The Token; Friendship's Offering; The Forget me not; Rose of Sharon; Youth's Keepsake, &c. &c; also a large assortment of Oxford Bibles, all sizes, elegantly bound in morocco and calf, a few small sizes richly bound in velvet and gold.
In a few days a catalogue of Books for Presents will be issued. d25

CHRISTMAS AND NEW YEAR'S PRESENTS. —WM. CROSBY & CO., No. 118 Washington st., have for sale a complete assortment of Books, suitable for Christmas, New Year's and Birth day presents—among which are—The English and American Annuals; splendid editions of Standard Works; elegant copies of the Poets; the best editions of the Bible; Books of Common Prayer, &c. together with all the Miscellaneous publications of the day.

JUVENILE DEPARTMENT.

WM. C. & CO., have just published a number of most beautiful Juveniles for presents, among which are—The Youth's Keepsake; Amulette; Child's Token; Christmas Eve., &c. They have also for sale nearly all the new books for children, which have been used this season, and are constantly adding to their assortment, other articles suitable for Gifts, such as Directed Maps; Pictures, Gold and Silver Pencil Cases, &c., for sale as above. d25

LIST OF LONDON ANNUALS, for sale by TAPPAN & DENNET, 114 Washington street.—The Gallery of Beauty or Court Queen Victoria, quarto; the Beauties of Flora, Colored plates, quarto; the Book of Beauty, 1842; the Drawing Room Scrap Book, 1842; the Keepsake for 1842; Willis's Poems, quarto London illustrated gilt; the Historical Annual 1842, Paris; the Picturesque Annual, 1842; the Forget Me Not, 1842, the London Friendships Offering, 1842; the Recreation, 1842; the English Helicon of the 19th Century; the London Christian Souvenir, 1842. 20 others, English and American, with a large assortment of books in rich bindings for presents. d25

FRANKLIN FEMALE ACADEMY, NORTH ANDOVER.—The Winter term of this School will begin Jan. 3, 1841.
North Andover, Dec. 12, 1841. i-3w d 25

CHRISTMAS & NEW YEARS HOLIDAYS.—SAXTON & PIERCE, Booksellers, 133 1 2 Washington st., have the most extensive assortment of Books suitable for Presents, to be found in Boston. They especially invite the attention of their Friends and the public to look in upon their assortment—all of which will be sold at low prices. dec 25

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